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desire to see and feel—to see and experience above all as a tangible reality the companionship he was craving. With him things material always serve to elucidate things spiritual. We must also not forget that there was a tradition back of him. Ample proof is furnished by Reichel that seventeenth-century hymns are stocked to overflowing with the very figures of speech with which Zinzendorf's writings abound. Of course, this does not exonerate him. The way and manner in which he uses them shocks us, as it shocked many of his contemporaries, and the fact remains: "Die Sichtsungszeit war eine die Religion und Sittlichkeit gefährdende Verirrung."

Though some of the fundamental truths to which Reichel draws our attention have been said before, for example by Kahnis and Ritschl, this in no way detracts from the value of his book. There is perhaps no one today better qualified for the task of writing a biography of Zinzendorf.

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A NEW APPRECIATION OF SCHLEIERMACHER

The theology of F. D. S. Schleiermacher, which for a long time has had for German students a deep interest, is slowly obtaining recognition of its worth from English and American thinkers. The publication of Principal Selbie's *Schleiermacher*¹ brings a welcome addition to the literature of the subject, of which there is but a small quantity in English. In order to appreciate the value of the great theologian's services to the religious needs of our time it is necessary, in the first place, to perceive that the traditional methods in both Catholic and Protestant theology up to recent times have become thoroughly discredited through the prevalence of scientific methods in all forms of human investigation, and in the next place, to be in complete sympathy with a rich personal religious experience, such as gave Schleiermacher his footing in theology. Both of these are exhibited in Selbie's book. The religious and theological interests are never separated. The spirit of scholasticism is absent and the emphasis is laid on those points which affect our present needs most directly. The style is simple and clear almost without exception and the interest never flags.

While the author naturally pays chief attention to the two works of Schleiermacher which held the chief place in his thought, the *Reden* and the *Glaubenslehre*, his other less familiar works are not neglected,

¹ *Schleiermacher, a Critical and Historical Study*. By W. B. Selbie. New York: Dutton & Co., 1913. ix+272 pages. \$2.25.

and the literature extant has been studied and is freely quoted. After a brief chapter on "The Man and His Time," which might profitably have been enlarged, Schleiermacher's philosophy of religion is assigned two chapters. This is based mostly on the *Reden*, since the philosophy of religions offered in the *Glaubenslehre* is of little permanent worth because the vast material on the history of religions now available was inaccessible in his day. This is the best part of Selbie's book and does more toward bringing out the meaning of Schleiermacher's rather obscure discourses than any other work the reviewer has seen. On the question whether Schleiermacher was a pantheist, the author on the whole favors a negative answer. Admitting Schleiermacher's dependence on the philosophy of Spinoza, he holds that "the Spinoza Schleiermacher knew and revered was in some respects a creation of his own." This is no doubt true, for while he did depend on Spinoza for a philosophical framework on which his own theology could be extended, this was not because Schleiermacher inferred the religious experience from a philosophical conception of the world, but because, as Selbie points out, he rejected the mysticism that sought God independently of the world and made the world profane, but, oppositely, he found, as every true Protestant must, the God-consciousness united with all sense-perception and because Spinoza's view of the world was the only available philosophy that served as an analogue to the truly religious life. Our author never forgets that Schleiermacher was interested in religion rather than in philosophy.

The whole of Schleiermacher's system is discussed under the heads, "The Doctrine of God," "The Person of Christ," "Man and Sin," "The Work of Christ," "The Christian Life," and "The Doctrine of the Church." This arrangement involves a recasting of the system so as to bring it nearer to the common order. While this favors, as the author thinks, clearness and simplicity as to Schleiermacher's doctrinal opinions, it may be doubted whether there is not a loss, particularly in the discussion of the doctrine of God. Schleiermacher "distinguishes between the attributes which express the relation of God to the world in general, and those which depend on his attitude to sin on the one hand, and his redemptive activity on the other. These he treats in connection with the doctrines of sin and redemption respectively." This new arrangement which Selbie makes may be necessary for the reader who is not interested in theological method, but it is likely to obscure Schleiermacher's method, which after all is the distinctive characteristic of his theology.

Special care is taken in the exposition of Schleiermacher's Christology, which, as the author says, is the center of his theological system. The difficulty of reconciling the doctrine of Christ with the presuppositions of his philosophical system is pointed out, but it is held to be counter-balanced by the merit of carrying the experimental doctrine to its logical conclusions. The fundamental nature of Schleiermacher's presentation of the person of Christ is excellently set forth in the following sentences: "Thus he distinguishes Jesus Christ from ordinary men not by any psychological analysis of his person, but by indicating the control which he has over religious feeling and by the part which he plays in mediating to men the sense of God. He is the source of a new spiritual life of communion with God, which is first realized in himself, and then imparted to those who enter into fellowship with him. He is at once an ideal person as well as a historical individual." The inconsistencies in Schleiermacher's Christology and its unsatisfactory character on the historical side are noted. With regard to the latter the important suggestion is made: "His treatment of the Christian consciousness and of the relation of Jesus Christ thereto would have gained greatly from a more careful study of religious experience within the Christian church."

Selbie's estimate of Schleiermacher's contribution to Christian theology is offered in a closing chapter on his place in modern theology. The topics are: his relation to contemporary philosophy, his philosophy of religion, his new systematization of theological science, the value of his doctrine of God, the place he gives to the person of Christ, and his doctrine of redemption. One is tempted to quote extensively from our author here, but the following words from the final summing up must suffice: "The whole course of theology since his day may, therefore, be regarded as at once a comment on and deduction from his method and his work. The new emphasis on experience, the wider application of the historical method, and the more careful systematization of Christian doctrine may all be traced to the impulse which he first gave."

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THE MEANING OF CHRISTIANITY FOR TODAY

The volume of Cole Lectures¹ (Vanderbilt University, 1912) by President Faunce, of Brown University, suggests by its title Professor Harnack's *What Is Christianity?* The lecturer, however, makes a

¹ *What Does Christianity Mean?* By William Herbert Perry Faunce, President of Brown University. New York: Revell, 1912. 245 pages. \$1.25.